CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

FOREIGN.

Annual Meeting of the British and Foreign Bible Society, from the Christian Observer, June 1826, p. 371.

Lord Teignmouth, the president, opened the meeting.—"In the success," said his lordship, "which has so amply rewarded our efforts for the distribution of the holy Scriptures, we cannot but recognise, with heartfelt gratitude and devout thanksgiving, the guiding and protecting hand of the same good and gracious God who has so wonderfully preserved his written and inspired word to these times, for the instruction of mankind in righteousness, and to point out to them the way to eternal life. If obstacles have occasionally occurred, they have been removed; difficulties have been surmounted; and, if a passing cloud has thrown a dark shade over the horizon of our hopes, it has soon been dispersed. I could with pleasure expatiate on the benefits conferred on mankind through the instrumentality of our institution, if my strength permitted. It is a topic peculiarly calculated to excite the best sympathies of our nature, and to animate our perseverance in our labor of love."

The cash account of the year was as follows:

Free contributions from Auxiliary Societies	£636,31	19	10
Receipts for Bibles and Testaments, Reports and monthly Extracts	36,462	1	9
Legacies	3,434	11	8
Sundry other sums	6,239	9	6
Total net receipts	82,768	2	9
Total net payments	96,014	13	7

The issues from the depository during the last year were 110,963 Bibles, and 175,439 Testaments; forming a total of 4,009,389 copies of the Scriptures issued in this country by the Society in twentytwo years.

In the addresses made on the occasion the Society was congratulated on the state of the Bible cause in France, and on what has been done to introduce the Scriptures into China and South America. Some interesting particulars were given of the formation of Bible Societies in South Africa, and extracts were read from speeches of the aborigines. Statements were made respecting the circulation of the Bible in India. Mr Ellis from the South Sea Islands spoke at large of the state of improvement there. In speaking of the change for the better which has been produced in the character of their civil government, he related the following anecdote.

In the autumn of 1822, the Queen of Tahiti, the widow of Pomare, visited Huahine. Her attendants, who followed in her train from Tahiti, requiring a piece of timber, she directed them to cut down a bread-fruit tree growing in the garden of a poor man on the opposite side of the bay, near which her own residence stood. Her orders were obeyed, and the tree was carried away. Teuhe, the owner of the spot on which it stood, returning in the evening, and being informed by his neighbors that the queen's men had cut it down, repaired to the magistrate of the district, and lodged a complaint against the queen. The magistrate directed him to come to the place of public justice the following morning at sunrise, and substantiate his charge; he afterwards sent his servant to the queen, and invited her attendance at the same hour. The next morning, the missionary residing there went down to witness the proceeding; and, as the sun rose above the horizon, Ori, the magistrate was seen sitting in the open air, beneath the spreading branches of a venerable tree: on a finely woven mat, before him, sat the queen, attended by her train: beside her stood the native peasant; and around them all, what may be termed the police officers. Turning to Teuhe, the magistrate inquired for what purpose they had been convened. The poor man stated his grievance, adding that he knew that they had laws—he had thought those laws protected the poor man's property, as well as that of king's and chiefs; and he wished to know whether it was right that, without his knowledge or consent, the tree should have been cut down. The magistrate, turning to the queen, asked if she had ordered the tree to be cut down. She answered, 'Yes.' He then asked if she did not know that they had laws. She answered, Yes; but she did not know that they applied to her. The magistrate then asked, if in those laws there were any exceptions in favor of chiefs, or kings, or queens. She answered, 'No;' and despatched one of her attendants to her house, who returned with a bag of dollars, which she threw down before the poor man, as a recompense for his loss. 'Stop,' said the justice; 'we have not done yet.' The queen began to weep. 'Do you think it right that you should have cut down the tree without asking the owner's permission?' continued the magistrate. 'It was not right,' said the queen. Then turning to the poor man, he asked, 'What remuneration do you require?' Teuhe answered. 'If the queen is convinced that it was not right to take a little man's tree, without his permission, I am sure she will not do so again. I am satisfied—I require no other recompence.' His disinterestedness was applauded; the assembly dispersed, and, afterwards, I think, the queen sent him, privately, a present equal to the value of his tree.

DOCTRINAL.

Fallacy of the Trinitarian mode of reasoning strikingly illustrated.

That we may have a more perfect view of the principal arguments in favor of the "Supreme Deity of Jesus Christ," let us see how far the same mode of reasoning will go towards proving that Moses was also the God of Israel.

1. Moses as well as Jesus has the title of *Lord* and *God*. Thus said Jehovah to Moses. "I will make thee a GOD unto Pharoah, and Aaron shall be thy prophet," Exo. vii, 1.—Trinitarians assure us that God will not thus give his glory to another. What then is the conclusion but this, that Moses had an independent claim to the dignity of God, and this was acknowledged by another person in Deity.

2. In several instances we find one and another of the people of Israel, making supplication to Moses, and giving him the title of *Lord*. I shall mention two instances in which this was done by Aaron, the high priest.—"Let not the anger of my Lord wax hot," Exo. xxxii, 22.—"And Aaron said unto Moses, Alas! my Lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned." Num. xii. 11. Now let it be asked, who should know the character of Moses better than Aaron? Is it not then evident that Moses had a proper claim to the high titles of *Lord* and *God*, or that the argument of Trinitarians is fallacious?

The supplications made to Jesus, and his not rebuking those who offered them, have been regarded as affording a very weighty argument in favor of his being the living God.—But we have seen that not only ignorant people, but even Aaron, the high priest, made supplication to Moses, and prayed to him,—"lay not the sin upon us." Yet "who can forgive sins but God only?" And why did not Moses rebuke Aaron? According to the Trinitarian argument, Moses might either be considered as a person of Deity, or an arrogant imposter.

3. That Christ is "God equal with the Father," is also affirmed on this ground—the same *Divine works* are ascribed to both the Father and the Son. Our being positively told that God did these works "*by Jesus Christ*," is not admitted to as answer to the argument. Let us see what can be done in favor of the claims of Moses. The miraculous deliverance of the Israelites from their bondage in Egypt, was surely a *Divine work*; yet this work is distinctly and repeatedly ascribed both to God and to Moses. God ascribed it to Moses, and Moses ascribed it to God. "And the Lord said unto Moses, go, get thee down, for THY people which *thou broughtest forth* from the land of Egypt have corrupted themselves," Exo. xxxii, 7. Here the deliverance of Israel is clearly ascribed to Moses, and the people are considered as *his* people. What more could Moses say in giving the honor of this work to God? He several times did it nearly in the same words. I might easily show that this great work is many times ascribed to Moses, and many times to God: but it is needless to multiply quotations.

The giving of the law at Sinai was another *Divine work*. This is often ascribed to God, and the law is called the law of God. But it is equally true, that the giving of the law is ascribed to Moses, and the law is called "the law of Moses." It will not be needful to prove that GOD gave the law, and that it is called his law; and I shall give but a part of the evidence in favor of Moses. John says "the *law was given by Moses*, but grace and truth came by Jesus Christ." John i, 17. See also Acts xiii, 39. Heb. x. 28. Our Saviour himself gives this honor to Moses. "For Moses said, Honor thy father and thy mother," Mark vii, 10. "What did Moses command you?"—Mark x, 3. "That all things must be fulfilled which were written in *the law of Moses*." Luke xxiv, 44. "Did not *Moses give you the law?*" John vii, 19. "That the *law of Moses* should not be broken," verse 23. Thus evident it is, that if the Trinitarian argument be good there is no want of evidence that Moses should be regarded as the God of Israel who gave the law at Sinai.

4. The style of Jesus in giving commandments has also been urged as evidence that he was the supreme God. "*I say unto you*," was the style he adopted. But Moses adopted a style not less imperative. "*I command thee*;" "*I command you*," such was the language of Moses; and this we have repeated nearly forty times in the one book of Deuteronomy.

It is a truth which I am willing to admit, that Moses was careful to let the people know that what he said and did was by God's direction and assistance. But Jesus was not less careful than Moses, in this particular; yet his testimony on this point is so explained by the advocates for his supremacy as the God of Israel, as to go for nothing in respect to his personal dependence. He could say, "I can of my ownself do nothing;" John v, 30. "I do nothing of myself but as my father hath *taught* me I speak these things;" John viii, 28. Yet Trinitarians will as confidently say, that he was the self-sufficient God, that he wrought miracles and gave commandments "in his own name." Why have I not as good ground to affirm the same in favor of Moses? There is in truth, as much ground for the latter as the former.

5. To those acquainted with the present controversy, it is well known that much pains has been taken to find something in Christ's own testimony in favor of the doctrine, that he was the living God, or that *he* claimed an absolute equality with the Father. You may now see a little of what might be done by a writer as much disposed to prove that Moses claimed the dignity of Jehovah.

In the 11th of Deuteronomy, Moses spake of God in the third person until he came to the 13th verse, and then said, "And it shall come to pass, if ye shall hearken diligently unto *my commandments* which *I command you* this day, to love the Lord your God and to serve him with all your heart and with all your soul, that *I will give you the rain of your land in his due season—and I will send grass in thy fields*," &c.

In the same book, chapter xxix, 2—6, we read thus, "And Moses called unto all Israel and said unto them; Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharoah—Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear unto this day. And *I have led you forty years in the wilderness*; your clothes are not waxen old upon you, and thy shoe has not waxen old upon thy foot; ye have not eaten bread, neither have ye drunk wine or strong drink, *that ye might know* that *I* AM THE LORD."

If any passages could be produced from the testimony of Jesus that had half the appearance of his assuming the dignity of God, which these have that Moses assumed such dignity, might we not expect to find them quoted in every attempt to prove that he is the living God? In that case, would it not be in vain to tell our trinitarian brethren, that Jesus spake as the representative of God? Would they not reply—No! he spake in his own name as Jehovah? There is, however, nothing in the testimony of Jesus which corresponds with the manner of speaking, adopted by Moses; nothing which has half the appearance of assuming the dignity of God. In no instance did his language so much as apparently imply, that his works were done, that people *might know that he was the God of Israel*. On the contrary, he taught that his miracles were performed that people *might believe that God had sent him*.

6. If I were disposed to support the doctrine that Moses was "God equal with the Father," I should only need to borrow the trinitarian mode of reasoning to accomplish the purpose, as fairly as it ever has been proved that Jesus is such a person. I should say that Moses was "truly God and truly man;" that "some things were spoken by him and of him *as God*, and other things *as man*." Should objections be made on the ground of his praying to God, his owning that God sent him, &c, these things I should say respected him as a man, that as a man he was dependent; or, that although he was God, yet he had consented to act in a subordinate office as mediator. Nor am I aware of a single objection which could be urged, but what might be answered in the very manner in which Trinitarians answer the objections to the "supreme Deity of Christ." And I may venture to add, that I can produce much more from the writings of Moses, in which he apparently assumed the dignity of God, than ever has been, or ever can be produced from the testimony of Jesus in favor of the Trinitarian view of his character.

Let every candid and judicious Trinitarian sit down and write an answer to the arguments in favor of the proper Deity of Moses; and then apply the same reasoning to his own arguments in favor of the proper Deity of Jesus Christ, and it is believed he will renounce them as all fallacious and inconclusive.

Review of Arguments, &c.

SELECTIONS.

ON RECREATIONS.

[From old Thomas Fuller.]

One of the most pithy and entertaining of all writers was Thomas Fuller. No man's works were ever more full of wit and wisdom united. A writer who seems to have entered heartily into the spirit of his various works, says of him.

We verily declare for ourselves, that if we had the power of resuscitating an individual from the dead to enjoy the pleasure of his conversation, we do not know any one on whom our choice would sooner fall than Fuller.

Of human life and manners through all their varieties, he was a most sagacious and acute observer, and the quantity of vigorous and just observation, in this department of inquiry alone, contained in his works, it is hardly possible to calculate with correctness or appreciate with justice. He united the cool penetration of the philosophical speculatist, with the less erring because less refined contemplation of the practical experimentalist in the ways of man. He was learned, yet his learning did not take away his perspicuity in judging of the modes of every-day existence; he was indefatigable in literature, yet amidst his pursuits he found leisure to look into life with the acuteness of a Rochefaucault: he was addicted to meditation, yet he never was blinded to the observation of things without, while occupied with the abstractions within. More profundity of remark, more accuracy of discernment, more justness of perception, than this topic always produces from his pen, it would be difficult elsewhere to find. Few scholars excelled more in sound and practical good sense, and consequently very few ever coined maxims of more irresistible and incontrovertible wisdom.

This is sufficient to introduce the following paragraphs, which we have selected because they have some relation to one of the popular subjects of the day.

"Recreation is a second creation, when weariness hath almost annihilated one's spirits. It is the breathing of the soul, which otherwise would be stifled with continual business. We may trespass in them, if using such as are forbidden by the lawyer as against the statutes; physician, as against health; divine, as against conscience.

"Spill not the morning (the quintessence of the day) in recreations. For sleep itself is a recreation; add not therefore sauce to sauces: and he cannot properly have any title to be refreshed, who was not first faint. Pastime, like wine, is poyson in the morning. It is then good husbandry to sow the head, which hath lain fallow all night, with some serious work. Chiefly intrench not on the Lord's day to use unlawful sports; *this were to spare thine owne flock, and to sheere God's lambs*

"Take heed of boisterous and over-violent exercises. Ringing oft times hath made good musick on the bells, and put men's bodies out of tune, so that by overheating themselves they have rung their own passing-bell.

"Yet the ruder sort of people scarce count any thing a sport which is not loud and violent. The Muscovite women esteem none loving husbands except they beat their wives. Tis no pastime with country clowns, that cracks not pates, breaks not shins, bruises not limbs, tumbles and tosses not all the body. They think themselves not warm in their geeres, till they are all on fire: and count if but dry sport, till they swim in their own sweat.

"Refresh that part of thyself which is most wearied. If thy life be sedentary, exercise thy body; if stirring and active, recreate thy mind. But take heed of couzening thy mind, in setting it to do a double task under pretence of giving it a play day, as in the labyrinth of chess and other tedious and studious games.

"Running, leaping, and dancing, the descants on the plain song of walking, are all excellent exercises. And yet those are the best recreations, which besides refreshing, enable, at least dispose men to some other good ends. Bowling teaches men's hands and eyes mathematics, and the rules of proportion; swimming hath saved many a man's life, when himself hath been both the wares, and the ship: tilting and fencing is warre without anger; and manly sports are the grammar of military performance.

"Some sports being granted to be lawful, more propend to be ill than well used. Such I count stage-plays, when made alwaies the actour's work, and often the spectator's recreation. Zeuxis, the curious picturer, painted a boy holding a dish full of grapes in his hand, done so lively that the birds being deceived flew to peck the grapes. But Zeuxis, in an ingenious choller, was angry with his own workmanship. Had I (said he) made the boy as lively as the grapes, the birds would have been afraid to touch them. Thus two things are set forth to us in stage-plays: some grave sentences, prudent counsels, and punishment of vitious examples; and with these desperate oaths, lustful talk, and riotous acts are so personated to the life, that wantons are tickled with delight, and feed their palets upon them. It seems the goodness is not portrayed out with equal accents of liveliness as the wicked things are: otherwise men would be deterred from their vitious courses, with seeing the woful success which follows them. But the main is, wanton speeches on stages are the devil's ordinance to beget badness; but I question whether the pious speeches spoken there be God's ordinance to increase goodness, as wanting both his institution and benediction.

"Choak not thy soul with immoderate pouring in the cordial of pleasures. The creation lasted but six dayes of the first week; prophane they, whose recreation lasts seven dayes every week. Rather abridge thyself of thy lawful liberty herein; it being a wary rule which St. Gregory gives us, 'Solus in illicitis non cadat, qui se aliquando et a licitis caute restringit.' And then recreations shall both strengthen labor and sweeten rest, and we may expect God's blessing and protection on us in following them, as well as doing our work: for he that saith grace for his meat, in it prayes also to God to bless the sauce unto him. As for those that will not take lawful pleasures, I am afraid they will take unlawful pleasure, and, by lacing themselves too hard, grow awry on one side."

Letter of Mr Roscoe's to the Promoters of the Liverpool Anti-Slavery Meeting.

Nothing can shew more plainly the triumph of right feelings on the subject of Negro-slavery, than the issuing of a petition for its ultimate abolition from Liverpool, agreed upon at a public, numerous, and most respectable meeting, and signed by a great number of hands. The proceedings at this meeting, where Mr JAMES CROPPER was in the Chair, were very interesting; and not the least interesting part of them was, the reading of the following letter from Mr ROSCOE, the venerable, philanthropist and christian reformer, which we have great pleasure in transplanting into our pages.—*Christian Reformer.*

To Messrs William Rathbone, Adam Hodgson, and John Cropper.

Lodge-Lane, April 24, 1826.

GENTLEMEN,

I greatly regret that the present state of my health prevents my attending the public meeting intended to be held this day, for considering the expediency of petitioning Parliament for the abolition of slavery in the British colonies; but although I am deprived of the opportunity of taking a part in its deliberations, I cannot refrain from expressing the pleasure I feel that such meeting has at length taken place, and my sincere wishes that it may forward the great cause which, for more than half a century, has been an object the nearest to my heart.

That the present meeting has been prematurely or hastily called, can scarcely be asserted. On the contrary, it must have been thought extraordinary in other parts of the kingdom, that this great and flourishing town has not sooner expressed its public sentiments on this subject; and it may perhaps have been supposed, that some leaven of ancient abuses still remains amongst us; but I trust the proceedings of this day will shew that such suspicions are groundless; and that the town of Liverpool is not less awake to the voice of justice, and the claims of humanity, than any other portion of the British empire.

It is, indeed, difficult to conceive how any person who breathes the air of freedom, partakes of the bounties of Providence, and of all the pleasures of domestic and social life, can suppose himself entitled to these blessings, or reconcile it to his feelings to enjoy them, whilst he is conscious that so many of his fellow beings, sensible like himself to every emotion of pleasure and pain, are languishing in the most abject slavery, subject to the tyranny and caprice of those who have no other object in view than to reduce them to the condition of beasts of labor, and whose posterity are, by a cruel anticipation, devoted to the same wretched condition as themselves. This, one would think, was a cause which would awaken the most insensible, and rouse the most indolent, even if he had no share in bringing on the evil himself. But what, then, shall we say when we reflect, that we are ourselves the authors of this most enormous abuse; that we the people of these realms, have given rise to it; that we have supported it for centuries; and that we still continue to maintain it in its full extent and iniquity? Still more extraordinary is it that our crime is gratuitous, that we manifest our folly no less than our injustice, that we tax ourselves in order to entail misery on others, and support by an annual contribution to a large amount, a system of slavery, which the same amount would, if applied to promote the ends of justice and mercy, tend in a great degree to remove. For the manifestation of this great and incontrovertible truth we are chiefly indebted to one of our distinguished townsmen, who has placed it in so clear a point of view, that it is from henceforth impossible that any person who entertains a sense of right and wrong, can feel himself at rest until the guilt of participating in such an enormous crime be effectually removed. It is to no purpose that we pretend to condemn our fellow subjects, the colonial planters and proprietors, upon whom, through a variety of causes, the distribution of our cruelties, the infliction of our punishments, has devolved. It is we who have delivered over to them the objects of their oppression; it is we who guarantee them in the exercise of it; it is we who supply them with the means of it; and the moment we withdraw those supplies the evil must cease. But although the removal of this acknowledged evil be our evident and indispensible duty, it is not the whole of our duty; we must not remedy one act of injustice by the perpetration of another. After having given rise to, and supported for so long a time, a system of slavery, and encouraged our fellow subjects to devote their labors and embark their property under an assurance of its continuance, we must not suddenly turn round upon them and consider them as the persons who are to remedy the evil at their own risk and their own expense; much less can we with any degree of justice, place ourselves in opposition to them, as if they alone were guilty and we were free from offence, or persist in upbraiding them with the exercise of those severities, privations and restraints, which are indispensible to a state of slavery.

We must not only insist upon a termination of the evil, but must enable them to accomplish it; and having so long taxed ourselves for the support of slavery, we must, if it should appear to be necessary, tax ourselves for its extinction, and bear in common with the colonists, any losses consequent on a change of system. Thus, and thus alone, may we hope to remove from amongst us all causes of dissention and complaint, and to unite every British subject in one great effort for the removal of an evil, of the guilt of which we are at length become sensible, and the consciousness of which we cannot, without violating every principle of reason and justice, any longer support.

I shall only beg leave, on this occasion, further to remark, that upwards of forty years have now elapsed since effectual measures began to be adopted for terminating the trade for slaves to the coast of Africa. I well remember the difficulties with which the subject was then surrounded, and the slender hopes that were entertained that so great an object could ever be accomplished. I remember also, the fears and apprehensions which then existed, that the trade and commerce of the country in general, and of this town in particular, would be greatly injured by the adoption of such a measure. Nearly twenty years have now elapsed since the slave trade was abolished; and these apprehensions have not only vanished, but the commerce of Liverpool has increased in an unexampled degree. By all just and generous minds the abolition of the slave trade was considered as only preparatory to the abolition

of slavery itself. Who, that sincerely concurred in that measure, could reconcile himself to ths idea of suffering so great a portion of human beings to remain with their posterity in a degrading and hopeless bondage? The period is now arrived when this great effort must be made. The difficulties which oppose it, are not so formidable as those which at first presented themselves to the abolition of the slave trade. Much has been expected, both in the colonies and at home, towards its acomplishment. Since the prohibition of the importation of slaves into the British plantations, a period of time has elapsed, during which many thousands of those who are now employed in active labor, have risen to maturity. The spirit of the British people is now awakened. The enormity of the evil, both morally and politically, is deeply felt. His Majesty's government is favorable to our views; and although we cannot contend for the immediate abolition of slavery, we must contend for the immediate and effectual adoption of such measures as may, within a reasonable and not distant period, lead to that happy result.

That the meeting of this may tend to accellerate it, is the most sincere wish of yours, most truly. (Signed) W. Roscoe.

CHRISTIAN REGISTER.

SATURDAY, NOVEMBER 4, 1826.

The observance of the Sabbath claims at all times the attention not only of the lovers of religion, but of the friends of good order and public virtue. We are not disposed to think that it is falling into neglect, but there is certainly a lamentable apathy among avowed christians in regard to the best mode of employing the day, as well as a visible profanation of it by the irreligious. The abuse of a season of rest by devoting it to pleasure, and the contempt thrown upon it by those who spend the first day of the week in open sloth or in secret business, merit a severer reproof than can be administered through the columns of a weekly paper. We would suggest a few hints to those who profess to regard the Sabbath as holy time, yet are far from spending it in "the beauty of holiness."

The Sabbath is begun wrong, or rather its commencement is postponed as long as possible. We know no reason that justifies a christian in giving an hour to sleep on Sunday morning, which he would have spent in active preparation for his business, if it had been the morning of a week day. No one will pretend that he has a right to make extraordinary exertions, and incur unusual fatigue on Saturday, because he can lie in bed as long as he pleases the next morning. Yet it seems to be the opinion of very many persons, that they have this right, or what is still worse, that they are at liberty to indulge themselves in sleep on sabbath morning, whether they have, or have not been unusually occupied on the preceding day. The practice in many *religious* families, both in the city and the country, is, to rise an hour and often two hours later on Sunday than on any other morning. We need not stop to argue this point with *religious* men; the habit has been formed, we presume, without thinking of its criminality, and it will be sufficient to ask those who continue in it, where they find any permission to waste more time on the Lord's day than on common days, or to take a portion of time from the period peculiarly consecrated to religious duties, to compensate for an improper devotion of hours to worldly business.

The effect of this custom on a family, is however worthy of suggestion. Children do not easily learn to stupify their faculties in sleep for two or three hours after the sun has risen, and, after they wake on the Sabbath, finding those, who should be ready to restrain and instruct them, still held by slumber, they pass those hours in noise or mischief, or at least uneasiness. In one part of the house is unlawful repose, and in another part confusion, and the consequence is that the day, begun wrong, is kept and ended wrong, and children grow up with a dislike of that season, the return of which they should be taught to welcome. They learn indeed to follow the example of their parents, and drown their love of activity in sleep, and are thus led into a sinful habit which they continue through life, without perhaps feeling a single doubt of its propriety. Their fathers did so, why should not they? Let parents consider this.

We shall resume this subject in another paper.

We are glad to perceive an increasing attention to the subject of intemperance. Christians seem to be awaking to a sense of the obligations which *temperate* men are under in relation to this matter. The opinion, we apprehend, is becoming general, that little can be done to reclaim the drunkard, and that reformation must begin not with the most, but with the least sinful. Masters of families, professors of religion, and ministers of the gospel must begin the amendment in themselves. We have heard it said that a clergyman is exposed to peculiar temptation, because he is solicited in his parochial visits to drink at every house. It is to be regretted that parishioners have not better notions of hospitality, and that ministers have not sufficient independence, to say nothing of a sense of duty, to reject the proffered evil. A refusal in such cases, with a simple statement of the cause, would be as a "word in season." But we hold it more censurable in a clergyman to offer ardent spirit to his visitors. We have been grieved to see a parishioner invited by his pastor to take a dram, (we choose to call things by their right names,) after walking or before going into the cold! We have known clergymen also to provide rum for their servants, or for mechanics who were working for them. How apt we are to condemn in others what we allow in a little different form in ourselves.

There are signs of improvement among us. Let them be followed and increased. Let spirituous liquors be banished from all meetings for religious purposes. Let them be kept in private houses only for sickness. Let the number of licensed retailers be as few as possible. Let it be thought *ungentlemanly* to taste spirit, as it now is to be seen in a state of intoxication. Let christians, and patriots, and the friends of peace and order talk together on this subject, and encourage each other in correcting the bad habits of society, and much may and will be effected. Drunkenness may not be cured, but it will be prevented, and instead of leaving the interests of our country and religion in the hands of a generation accustomed to vice, we may intrust them to those who shall by our example be fortified in principles of self-denial, and established in habits of temperance.

We have not had time to read the number of the Christian Examiner for September and October, which has just appeared, but from a glance at its pages, we promise ourselves and its readers pleasure in the perusal. Among the miscellaneous articles, we find an examination of the question, whether Rammohun Roy be a Christian; a correspondence relating to the excommunication of a Unitarian from a Methodist church in Milledgeville, (Geo.); and remarks on the conditions of divine forgiveness. Mrs Hemans' Poems are reviewed, and the review seems to contain much rich thought on poetry and literature. Observations on the growth of the mind, by S. Reed, afford matter for another article of review. The notices of recent publications and the intelligence fill a part of the present, as of former numbers. We observe two interesting communications, the one a translation of a part of the book of Job, the other an account of Unitarian chapels, in Great Britain. We hope to say more of this number next week. For the present we can only copy the remarks which introduce the translation from the Old Testament.

"The following is a specimen of 'An amended Version of the Book of Job,' made upon the basis of the one commonly received, and exhibiting the best results of modern criticism upon that admirable poem. By printing convenient portions of it in different numbers of our Journal, we once hoped to have presented the whole of it to our readers. But the Translator has concluded to publish it in another form, and, if it exhibit throughout the ability discovered in the very considerable portion of it we have examined, it will, in our judgment, do honor not only to him, but to the University with which he is connected. If our readers will compare this chapter as it here stands with the version of it in their Bibles, they must acknowledge it a most striking improvement."

The second number of the Juvenile Miscellany was sent to us this morning. It seems to be well furnished with a variety of matter, but we have not time even to name its contents.

On Wednesday, November 1, Rev. Charles Robinson was installed over the church and town or first parish in Groton. The services were performed as follows;—Introductory Prayer, and Reading of the Scriptures by Mr Field, of Weston; Sermon by Mr Walker, of Charlestown; Installing Prayer by President Kirkland; Charge by Dr Thayer, of Lancaster: Right Hand of Fellowship by Mr Barrett, of Boston; Address to the Church and Society by Mr Ware, of Boston; Concluding Prayer by Mr Bascom, of Ashby. The crowded state of the house evinced the interest felt in the occasion, and the silence which prevailed during the services, afforded a proof of their excellence, which was confirmed by the universal satisfaction expressed after their close. Mr Walker's text was from Isaiah lxv, 5.—*Which say, stand by thyself, come not near to me; for I am holier than thou.* The subject of discourse was *the exclusive system*, which has of late been attempted to be enforced by a combination of sects. Mr Walker spake of its origin and history, and examined the principle on which it is defended and the pleas which are made in its support. He met the common arguments respecting fundamentals, and conscience, and compassion for souls, and showed the injustice which must be the consequence of the exclusive system, and the little importance that should be attached to the distinction made between ecclesiastical and civil penalties when this system is permitted to affect members of society in their civil relations. It was a powerful discourse, well suited to the times, clear in its statements, and convincing in its arguments. The music on this day was selected and performed with taste. The circumstances of the town were such as to render the occasion unusually interesting, and while we were led to rejoice in the firmness and prudence manifested by this society in advocating their rights, we could not but feel that their situation peculiarly called for the exercise of the christian graces, and pray that standing fast in the liberty wherewith Christ has made free, they may also abound in love and good works.

We should have noticed in a previous number of the Register, the formation of an auxiliary to the American Unitarian Association, in Springfield, of which Rev. Wm. B. O. Peabody is Secretary. Also, in Deerfield, of which Elijah Williams, Esq. is Secretary, and Rev. Dr Willard, Gen. E. Hoyt, and Dr S. E. Williams are the Standing Committee. Also, in Greenfield, of which Rev. W. Bailey, Daniel Wells, Esq. and J. A. Saxton, Esq. are the Committee. Also, at Northampton, of which Hon. Joseph Lyman is Chairman of the Committee of Correspondence, and Mr Cephas Clapp, Agent. The implied ignorance of the existence of these auxiliaries in a former paper was owing to forgetfulness at the time of penning that article, and we hope will be pardoned.

Our readers must have been gratified to learn from our last paper, that an association, styled the Anti-Duelling Society, has recently been formed in Charleston, S. C. for the suppression of the barbarous custom of duelling. The project originated with the Roman Catholic Bishop of that city. The society includes ministers of every denomination, and many of the principal citizens. Judge Johnson, chairman of the Standing Committee, has addressed the public an expose of the origin, progress, and views of the association.

The society disclaim all intention of assuming any control over the conduct of others. They exercise a control over each other, and will exert all judicious means of influencing public opinion in favor of the abolition of duelling. The appeal speaks of the importance of individual example, and that it should be so exerted as if the final abolition of duelling depended upon its exertions. The universal argument that there are injuries against which laws afford no adequate remedy, is applied to. It is conceded, that there are offences which laws have never, and perhaps can never reach; and it is lamented, that the christian religion has not yet acquired its due ascendancy over society in inducing men to subdue the fear of man by the fear of God.

The remedies suggested are, correcting public opinion by restraining the vicious or impetuous by a sense of honor; resorting to a tribunal of honorable and considerate men to arbitrate upon disputes; tendering the services of the members of the association to the friends of those who shall be involved in affairs of honor, as mediators and pacificators; and procuring the passage of a law which shall *degrade* if not *disgrace* duellists. The society invite public inquiry, and communications that will aid them in discovering some practical expedient to rid society of the evil.

We recollect hearing, some years ago, a dialogue between a southern advocate of duelling, and the present Judge Bushrod Washington. The common arguments for duelling were used by this gentleman, against which the Judge offered a course of reasoning founded upon the rights, courtesies, and obligations of human society. All these were unheeded by his opponent, who continued, in the presence of a number of strangers, to advocate the appeal to private combat. The Judge, with the dignity of a magistrate, and the principles becoming a Christian, replied, "Well, I will sum up all I have said by declaring to you, that the custom you justify is equally opposed to the laws of God and man." His opponent was mute, and a solemn silence prevailed among the auditors.

We regret that the present number of the Register contains the last extract which we can give from the letters of our correspondent who has been travelling in the Western States. Our readers, we think, must have been gratified with the nature and style of his communications, and as we are apt to feel a personal regard for one who has made us in imagination companions of his travels, it may be pleasant to learn that our correspondent has returned to his home in health, and promises at some future time a more systematic narrative of his journeyings with more general views of the state of society and religion in the places visited by him.

After leaving Dayton I passed through several small villages and on saturday night the 12th, arrived at Columbus, the seat of govment of Ohio, where I spent the Sabbath. Columbus contains 1400 inhabitants. The Methodists are very numerous; in the town and county, they number thirteen hundred; the enthusiasm and vehemence displayed in their devotions, beggar all description. On Sunday night, as I lay in my bed, at the distance of half a mile, I could hear them distinctly. The Presbyterian society have a congregation of 300. Their minister, Mr Hoge is a man of talents and education; their church is a one story wooden building, which is soon to give place to a new one. There is also a Lutheran church and society, and a few Baptists. The Christians are few and unorganized. I was much pleased with the quiet and good order which prevailed on the Sabbath, it seemed like home.

Monday noon brought me to Mount Vernon, the seat of justice for Knox county. It has a population of four hundred; there is a respectable Presbyterian church and society; there is also a society of Christians under the care of Judge Smith; they are increasing fast; I spent the evening with him, during which he exhibited a strong interest in whatever related to our proceedings.

Wednesday, 16th, brought me to Ravenna, where I had business of a pecuniary nature. After one day's delay, I concluded my business, and proceeded to Cleaveland, where I arrived Friday, 18th. Having made some inquiries of my host, and of gentlemen who were present, I learnt that the place was important only, from its local situation. I therefore embarked in the night, and proceeded by the most direct course for Massachusetts, where I arrived Sept. 9th, having been absent five months; during which time I passed through twelve states, visited fifteen counties in Pennsylvania, twenty-five in Ohio, twelve in Kentucky, twenty-two in Indiana, twelve in Illinois, and two in Missouri, and travelled between four and five thousand miles, and one half of the distance on horseback.

ORIGINAL COMMUNICATIONS.

THOUGHTS FOR THE LORD'S SUPPER. No. I.

"Do this in remembrance of me." What abundant matter for thought is suggested by these few words. Intelligible and simple, they ought not to perplex the weakest mind; yet in the facts which they recall, and the truths with which they are associated, they furnish study for the noblest intellect. They afford exercise for the imagination, and the affections; they can melt us in tenderness, or bow us in contrition, or fill us with joy. They will comfort the mourner, they will strengthen the tempted; the humble may be encouraged, the proud rebuked by them. Out of the variety of topics with which they are connected, let us select one on which our minds may for a few moments dwell. Let us contemplate the character of him by whom they were uttered.

We shall be disappointed; if we look for those qualities which have distinguished others, who have been thought or have thought themselves worthy of remembrance. There is no ambitious chieftain, no noisy patriot, no vain philosopher here; but a teacher of religion, whose simplicity of manner and gentleness of deportment showed an absence of pretension and arrogance, who went about,—not to scatter dismay, not to attract notice by his wealth, nor to create admiration of his intelectual resources,—but to do good, to relieve the wants of men, to heal the bodily diseases, and the more dangerous maladies of the mind. Neither is there in their character of Jesus any dazzling quality which seems to exhibit his other excellencies in unjust proportions. The charm of all his virtues was their perfect harmony. His benevolence was only a particular display of his piety; his humility did not contrast, so much as it blended, with his pretentions as a messenger from God. There were no fobles, no weaknesses in our heavenly teacher. He never betrayed a secret emotion, which dimmed the purity of his conduct, no occasional selfishness, nor impatience, nor unholy feeling, which might impair the loveliness of his virtue. He was tempted in all points as we, yet without sin. He was calm in suffering, and calm in triumph, when followed to Jerusalem by the hosannas of a multitude, and when exposed on a cross to the sneers of his countrymen. He was firm but gentle, separated from the world in his innocence, yet blessing it with his familiar presence, raised above the frailties of humanity, yet sympathising with them. He mingled with mankind, yet partook not of their corruption; he lived in the midst of sin, yet not a stain was seen on his garment. He spent the night in prayer, and the day in labor. He had not where to lay his head, yet he murmured not; he had legions of angels at his command, yet he called them not to his succor.

Let us gaze on this assemblage of graces, this character of contrasts, and yet of correspondencies. We shall in vain search for an instance in which he forgot the purpose of his mission, or compromised, his claim to perfect respect and confidence. Was he eating with publicans, or reproving Pharisees; was he satisfying the doubts of those whom John sent to him, or exposing the fallacy of the Sadducean doctrine; was he present at a wedding, or standing at the tomb of Lazarus; was he talking with Moses or Elias, or distributing the emblems of his own body and blood to his disciples, he appeared as *the Christ*, the founder of a spiritual religion. In all places, and under all circumstances, candor must have prompted the declaration, "Truly this is the Son of God." His object was the deliverance of the world from sin, and to this end were all his instructions directed, his whole conduct was promotive of this end. He had a work to accomplish, and to this work he devoted himself in an entire consecration of his powers and affections, till with his dying breath he could exclaim "it is finished."

As the character of Christ was harmonious in itself and consistent with his office, so it was unexampled. It was formed on no human model. The inspiration of God gave it a being, and in communion with him, not in the schools of man was it nurtured, and by its own unwavering principles it was protected. As it had no prototype, so it has found none since to share with it the claim to perfection. It stands alone in the midst of the generations of this world, a moral monument, on which simplicity, grandeur, and permanence have stamped their features, inviting wonder and imitation, yet appearing more *alone* in its excellence, the more study brings us acquainted with former times, and observation shows us the distance of our goodness from that of the holy Jesus.

And yet this character is imitable. Perfect as it appears, it was composed of qualities, each of which, and all of which, we may possess. It was not an excellence designed only for heaven, it was meant to be the inhabitant of earth, and was adapted to human society, could connect itself with human relations and human trials. It was not given to be admired, but to be followed. The loveliness of our Saviour's life was seen in its union with human sympathies. His excellence may be unattainable in its completeness, but it is approachable in its parts. He who "could be touched with the feelings of our infirmities," lived as we should live, in purity and obedience, and suffered as we should suffer, in patience and faith. Let us so *remember* him, that we may "go and do likewise." S.

CONVERSATION BETWEEN A UNITARIAN MINISTER AND A PARISHIONER.

P. You know my neighbour Jones, Sir, who attends the Calvinistic meeting?

M. Yes. I have seen him.

P. He and I often converse on religious matters. The other day he told me that he had a question which he thought would puzzle me.

M. Ah, what was it?

P. He found it in an orthodox paper; and it was this. "Suppose a sinner, who has been immoral all his life, repents and trembles on a dying bed, what direction or comfort could a Unitarian give him?

M. What reply did you make?

P. I told him what I thought you would say in such a case, but as I was afraid that I had not stated your views with sufficient accuracy or clearness, I determined to ask you how you should answer the question.

M. You know my opinions and practice so well that I presume you represented them correctly. Will you repeat to me what you said to your neighbour?

P. I told him that, if the repentance of the sinner on his deathbed and his faith in the gospel of Christ were genuine, you would encourage him to hope, in the mercy of God—for God was ever waiting to be gracious, and if the wicked turned with his whole heart to the Lord, even in old age or in sickness, he would not be rejected.

M. And did you not add, that the genuineness of the repentance and faith could be known only to God?

P. No; that did not at the time occur to me; but I said that the mercy of our Heavenly Father was at least as sure a ground of trust as any atonement made by another being. Do you not hold that the sinner should never despair of finding forgiveness if he will renounce his sins?

M. Certainly, a broken and a contrite heart God will not despise, whenever it may be offered.

P. I gave then in substance the answer which you would have made to the same inquiry.

M. Yes; and the answer can be comprised in as few words as the question. But the opportunity was favorable for enlarging on what I consider one of the best points of Unitarian christianity.

P. Do you mean its excellency in this respect, that it offers no temptation to continue in sin, that grace may abound?

M. Yes. Or rather that it enforces the necessity of immediate reformation, by presenting the great improbability of genuine repentance on a deathbed, and by declaring that *genuine* repentance is indispensable to salvation.

P. You mean that a mere sense of one's own guilt, and a willingness to rely on the merits of another, do not afford the best ground of hope for a dying man?

M. They do not afford any just ground of hope, and those persons deceive themselves, who, in the apprehension of death, if I may use their own language, lay hold on the merits of Christ and expect to enter heaven in consequence. Ministers too do injury to the cause of practical religion, by using language which implies that faith in the atoning blood of Jesus is competent to introduce man into the regions of heavenly bliss.

P. I remember that you have insisted much on the circumstance that Unitarian Christianity makes a holy life indispensable to salvation. Is not this too strong language?

M. In one light it possibly may be. If it shut the gates of heaven against the man, who having led an irreligious life, in his last hours is filled with unfeigned contrition, it would be too unqualified. For what is impossible with men is possible with God, who may discover such a complete change of affections, occasioned by the prospect of death, as would produce the fruits of holiness if permitted to remain on earth. But such instances are extremely rare.

P. You do not, however, conceive that where a thorough change in the principles of conduct does *not* take place, the remorse and prayers of dying sinners are totally useless?

M. Oh no. The influence of such feelings on the future condition of the sinner must correspond to the effect which they would have on his character, if his life were prolonged. They might be the commencement of a new course; at least they might put him in a more favorable state to be affected by the circumstances of discipline to which he should be subjected. And we believe that God regards with favor every desire after holiness.

"—not one prayer is breathed in vain,
Nor does one tear unheeded flow."

P. While then you urge on every sinner an immediate repentance, the genuineness of

which can be proved by "holy living," you would encourage every sign of humility and devotion in one who is brought to the prospect of death after a wicked life?

M. I would; and I would, if possible, make every one see the excellent practical effects of such doctrines, as of Unitarian christianity in all its principles. Q.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

Sir, To any one who believes in *plenary* inspiration, that is, that every line and word of the sacred volume, even in those parts which are merely historical, were penned by the finger of God; and moreover, that numerous transcribings and translations have produced no errors; and is ready to call those friends of the Bible, who attempt to detect any mistakes and interpolations, infidels, speculating philosophers, carnal reasoners, &c. I would propose the following inquiry.

On *what day* did Nebuzar-adan, the captain of the Babylonish guard, go to Jerusalem, and burn the house of the Lord, the King's house, &c.? (See 2 Kings xxv. 8, and Jeremiah lii. 12.) And as soon as he has made up his mind, I would ask him further, How *many* men who were near the king's person did the captain of the king's guard take prisoner? (See 2 Kings xxv. 19, and Jeremiah lii. 25.) and also, What was the *height* of the chapiters on the pillars of the Lord's house? (See 2 Kings xxv. 17, and Jeremiah lii. 22.) and once more, to finish these two chapters, I would like to be informed, on *what day* Evil-merodach, king of Babylon, took Jehoiachin, king of Judah, out of prison? (See 2 Kings xxv. 27, and Jeremiah lii. 31.)

It is desired that the answers may be positive and direct, and as little tinctured with *reason* as possible. I should very much lament, Mr Editor, if these queries, or any examination they may excite, should be the occasion of shaking the faith of a single individual in the book of truth. My object is far different. The conclusions I would have drawn from this communication are, that the parenthesis, "*I speak as a man*," is very often to be understood in the sacred writings; especially in those parts which do not profess to be a revelation, and which do not at all relate to moral or religious duty; that every part of them having, for centuries, been subjected to the transcribings and translations of fallible, and even designing men, may have undergone considerable alterations; and therefore that it is the right and even the duty of all, who have capacity and opportunity, to make all possible inquiry into the correctness of the copies as they are now printed, and I am persuaded, that this view of the subject is more likely to inspire confidence in the Scriptures, than the more fashionable practice of *endeavoring* to believe that every sentence, however contradictory to other parts, must be literally true. A. B.

FOR THE CHRISTIAN REGISTER.

Mr Editor. Will you permit me through your paper to express my gratification at a circumstance which may seem to others of little importance, but which I deem worthy of mention. As pastor of my church, I received lately a letter of invitation to attend an ecclesiastical council, in which though the names of several *Doctors of Divinity* occurred, this academic title was affixed to none. I liked the omission, and wish it may be followed in other similar cases. It is ridiculous enough to hear a minister of Jesus Christ saluted by this *honorable* distinction in common intercourse, but in cases of christian fellowship, where we are requested to meet as brethren and are bound to call no man Rabbi, it looks very much like inconsistency to be distinguished by appellations of human praise.

Juvenis.

FOREIGN INTELLIGENCE.

England.—The quarter's revenue had fallen short $1,200,000. But Stocks had risen one per cent. The Markets had improved. More people were employed. Still there was much distress. The suffering in Ireland was great. The Bank of England has declared a dividend, for six months ending September 10, of four per cent, yet loaning money at 4 or 5 per cent. The circulation of the Bank of England has been increased this year $12,000,000. On the 14th of September, there arrived at Leith from Drontheim, with a cargo of deals, the brig Betsey, which is the identical vessel that, 137 years before, then a Royal yacht, brought King William to England.

Spain. *Extract of a Letter dated Madrid Aug.* 16. "As to the politics of this country, it is impossible to say what will be their course. Since the Emperor of Brazil has sent his constitution to Portugal, it would seem that this country could hardly remain quiet under an arbitrary form. The manner in which that constitution was given, was the same which the Holy Alliance formerly declared they should not oppose; being given voluntarily by the sovereign; but they would not suffer any changes to be forced upon the sovereign by the army or the people. It would seem, however, that Austria has desired some of the other powers to protest against its introduction into Portugal. She still keeps Don Miguel prisoner at Vienna, and will probably compel him to decline the hand of Donna Maria de Gloria, the young daughter of the Emperor. Attempts have been made to create the impression that there has been great trouble and opposition in Portugal, but from the best information, it appears that the oath has been universally taken without opposition, and by the majority with great satisfaction. A few officers of one regiment on the borders of Spain refused to take it, and passed over the line into this country; and they have already been formally demanded of this government. On the other hand, the Spanish officers are going into Portugal in great numbers, and in the event of war, will probably take a very active part. The King of France, I am told, consents that his troops should still remain here, notwithstanding the efforts of England to have them withdrawn. Nobody here can believe the assertion which England has made through her minister, that she had no hand in the constitution of Portugal, and should stand perfectly neutral and let it take its course. On the day when the oath to the constitution was taken in Portugal, all the Foreign Ministers were invited to a splendid entertainment and ball. The English, American, Dutch and Swedish accepted without hesitation: but the others declared that they had received no instructions from their governments how to conduct themselves upon the occasion, and should consider their attendance merely as an act of personal repect to the Princes, and not as an approval of what was going on.

This government has just sent two regiments with artillery to fortify Badajoz, as if they apprehended some commotions."—*Rock. Gazette.*

Netherlands. Letters from Ostend, Netherlands, of September 20 and 21, give an account of a tremendous explosion, which took place in that city on the morning of the 19th, of a magazine of gunpowder, which destroyed and injured a great part of the houses, and killed a considerable number of persons, stated to be as many as thirty. "It is not in the power of language to depict the consternation of the inhabitants, when feeling the first shock. They all left their homes, fled for the fields, and abandoned their property and friends." "Locks, bolts, and bars literally flew asunder—the windowframes and glass were scattered to the winds—the ceilings of the houses in and near the quay were as if strained from their joints—the walls yawned from their perpendiculars, and the very foundations were skaken to their centres." The wreck of this once animated town presents one of the most deplorable pictures you can imagine."

Russia. The Coronation of the Emperor of Russia took place on Sunday, the 3d, of September, at the Kremlin, in Moscow. It was a great display. The most striking part of the whole affair was the presence of the Grand Duke Constantine, the elder brother, who has renounced his birth-right, and acted as an attendant, bestowing, instead of receiving, homage. He walked on the right hand of the Emperor; the other brother, the Grand Duke Michael, being on his left; both of them being a few feet in advance of the canopy, a very gorgeous affair, which was borne over the Emperor's head by his Chamberlains. The crown was entirely composed of diamonds.—None of the Ambassadors joined in the procession, but all of them were present in the church, which is so small that it could not contain more than 400 or 500 persons. In the evening a general illumination took place, and the towers and walls of the Kremlin were wholly covered with lamps.

Greece. We have nothing but the following from Genoa: "The master of a Sardinian vessel, who left Cagliari on the 5th instant, and arrived here on the 10th instant, has reported that the large steam-vessel which had been lying so long in the roadstead, had made sail the end of last month, after the arrival of a schooner, which went in company with her."

Recent letters from Alexandria state that the Pacha of Egypt has offered a reward of $20,000 to the person who may capture Lord Cochrane. To prevent assassination he declares that he will not confer any reward in the event of his death.

Persia. It is asserted that Persian troops in several bodies have invaded Russia, in Georgia—and the Russian General has received orders to drive them back, and to follow them into Persia, if satisfaction is not given by the Schah in five days after being demanded of him.

DOMESTIC INTELLIGENCE.

English Frigate. The British frigate Neiman arrived at this port on Saturday. We learn that this frigate *has not* the mutineers of the Fairy on board.—The Neiman is a fine vessel, and has been visited by many of our citizens, who express themselves highly gratified with the neat and elegant appearance of the vessel, and the gentlemanlike deportment of her officers. She is provided with a large library.—On entering the port she fired a salute.

Union Canal Tunnel. A gentleman from the spot informs us that this great work, near Lebanon, is rapidly progressing. The height of the tunnel is about 18 feet, and it is about 15 feet broad. The highest part of the hill through which the excavation is made is 81 feet. Of 264 yards, the workmen have proceeded 200 yards, giving every assurance that the whole will be speedily completed. They are now going through a solid rocky formation, gaining about two feet per day. On the opposite side of the hill an excavation has been commenced to meet that from the other side, in order to facilitate operations. Thirtytwo men are at work, (divided into gangs,) by night as well as by day. A person entering the tunnel in the night time is struck with the appearance of this subterraneous passage, its gloom enlivened by a few faint and glimmering lights, its visible darkness relieved by the indistinct sight of the busy workmen, and its silence hardly disturbed by the clinking of the hammer and the boring irons. Now and then, when the workmen *blast*, the reverberation of the sound is almost deafening. Rolling and rolling through this hollow cavern, until it reaches its mouth, it is heard echoing for miles around. *Phil. pa.*

Georgia. We understand from Milledgeville that the Surveyors of the Indian Lands, ceded under the Creek Treaty, are proceeding peaceably in the fulfilment of their duties, no interruption having been offered to them since that previously stated, to which the Indians were incited by the whites in the neighborhood. Some of them had concluded their surveys and returned to Milledgeville.—The Lottery will probably commence drawing in the course of the next month, when the survey of the District Lines will have been completed.—*Georgian.*

Accidents. While a military company was firing in Central street, Salem, a man standing in front of the company, received a ball through his leg. On the same afternoon, during the manœuvres of a company, a horse was frightened and knocked down a boy, and injured him considerably.

New Peace Society. On the 11th inst. a Peace Society was organized at Hebron, Maine, of which Judge Parris is President.

GENERAL SUMMARY.

Napier Press. The printer of the N. Y. Daily Advertiser states that the printing of that establishment, together with extra work for other offices on account of the late indictment trials, during one week, amounted to 121,008 impressions, or 60,504 sheets, which work was performed by the Napier Press, in about 83 hours, the press remaining idle for the rest of the time. This work, done on the common press, would have taken more than 400 hours, or 17 days and nights. The bed or carriage on which the types are laid, which moves from one end of the press to the other, travelled about 624,468 feet, or about 19 miles.

Opening Letters. A prosecution of one sister by a nother, for taking a letter from the post office in Philadelphia, and opening it, or causing it to be opened, was tried in that city lately, and terminated in the acquittal of the accused. The prosecution is certainly a novel one, and we hope never to be called on to record its like.

Second Crop Apples. Four second growth apples, which grew this fall upon the farm of Capt. William Davis, near Frankford, Penn. have been left at this office. They appear to be nearly half ripe, and one of them is almost as large as a hen's egg. *Poulson's pa.*

Taunton Manufactories. The factories at Taunton in this State, are extensive and flourishing. They consist of two distinct apartments; one is devoted to the manufacture of cotton cloths, calicoes and prints; and in the other various articles of iron are manufactured.

Taunton is a very pleasant village containing about 5000 inhabitants, at the distance of 32 miles from Boston. The factories are situated on Taunton Little River, so called, being the western branch of that river; which is navigable for sloops and lighters to the southern part of the village; and after passing Dighton and Somerset, on the western banks, and Berkley, Freetown and Troy, on the eastern, falls into the bay or arm of the sea on the easternside of R. Island, and thus is connected with the sound and the ocean.

The iron factories have been in operation several years, and nails in large quantities have long been made there, and thence transported to various parts of the country. The very extensive and valuable cotton factories are of a more recent date.

The iron annually wrought into nails, hoops, plates, and machinery, is estimated at 1500 tons, or more; 1200 tons are made into nails, and 300 tons into plates, hoops and various other articles of machinery.

Of calico prints, from 1500 to 2000 pieces are prepared weekly. And they are considered equal, in style and workmanship, to the best imported goods of the same description. About 300,000 yards of No. 30 cloths also, and 50,000 lbs. of yarn are manufactured annually. They have in operation 7000 spindles and 200 looms; and employ about 700 persons.

The present capital of the company is $600,000: $500,000 has been actually vested in the factories, stock, &c. About 800 bales of cotton are used annually.

The mills are built upon five different dams, at unequal distances from one another. At the first, the cottages and houses, for the accommodation of the laborers, are of wood. At the next, distant about one mile, the cotton mills are of stone, 100 feet by 45, each; with a large stone rolling and slitting mill, the approach to which is through a street of neat brick cottages belonging to the establishment. At the next privilege is a new brick mill of the same dimensions as the stone mill before mentioned: A machine shop, furnace, blacksmithy, and a rolling and slitting mill, and a number of brick cottages for the work people. The establishment for bleaching and printing cottons is situated still lower on the river. To this establishment there are attached several buildings, all of brick. A block of brick dwelling houses is now building for the people here employed. One other brick mill is nearly finished at the same dam.

The calico prints are of very fine figures and colors; and the demand, we understand, is fully equal to the large quantities manufactured. *Boston Gaz.*

Salt. Mr Russell, in his Tour in Germany, says, if the experience of Austria and Silesia be correct, wood will not burn when fully impregnated with salt. Learned Societies have recommended that the wood to be used in roofing should previously be saturated with salt, in which state, they say, it will resist fire as effectually as either slates or tiles will do. Mr R. says the wood, which supports the vaulted roofs of the salt mines of Wieliczka in Poland, is now as hard as a rock; and he was assured that the dead bodies of animals and men, which remain in the salt caverns, do not putrify, but become as dry and hard as mummies.

Perfectability of Science. A new steam carriage has just been constructed by Mr Gurney, of Argyle street, London, which is as light as the most dashing carriage driven by the bloods of the ring. It moves without any unusual noise, and without heat or smoke. It has already travelled at the rate of six miles an hour conveying 16 persons, on the level of Kilburn road, and 3 miles up an acclivity.

Insurance Company. The St Patrick Insurance Company, Dublin, has been dissolved. Its capital of 150,000 had been reduced to 11,000—and it has risks out exceeding a million. Stockholders liable. Of six Dublin insurance companies, four have been dissolved.

Triangular Bells. The New London, Conn. Gazette contains a certificate from four men, who at the distance of nine miles, heard a bell of this description, lately placed in the steeple of the Baptist church in that town. It is made of steel, at half the price of other bells, may be rung by a child, and is so light as not to shake the building.

Silk. We yesterday saw a box of the most elegant sewing silk, of the first quality, containing fifteen hundred skeins, which was manufactured in the family of Jabel Ingraham, Esq. at his farm in Seekonk, the present season. *Pawtucket Chron.*

Sir Walter Scott, is said to have sold his house at Edinburgh, taken lodgings, and is at work very hard for any body who will pay him, for the purpose of paying all his debts. He has declared he will pay every farthing he owes, and has discharged all his debts under 50*l.*

Literary Prizes. The proprietor of the Philadelphia Album intends distributing the following literary prizes. The merit of the pieces to be decided by a committee of literary gentlemen of Philadelphia, viz.

For the best original Tale, $50 in cash or a Gold Medal of the same value.

For the second best original Tale, $30 in cash or a Gold Medal of the same value.

For the best original Essay, $50 in cash, or a Gold Medal of the same value.

For the second best original Essay, $20 in cash, or a Gold Medal of the same value.

For the best original Poem, not exceeding one hundred lines, $30 in cash, or a Gold Medal of the same value.

For the second best original Poem, not exceeding one hundred lines, $20 dollars in cash, or a Gold Medal of the same value.

To be forwarded, free of expense, to Thomas C. Clarke, proprietor of "*The Album, and Ladies' Weekly Gazette*," Philadelphia, as follows:—The Tales on or before the first day of December next.—The Essays on or before the twentieth day of January next—and the Poems on or before the twentysecond day day of February next, each article to be accompanied with a sealed note, containing the writer's name and address, which will in no case be opened, unless a premium be awarded to the writer thereof.

Editors throughout the United States are respectfully solicited to give the above one or more insertions.

The London University. Of this new institution the first stone is now about to be laid. The Tory and High Church publications have assailed it and its founders very rudely and abusively; but there is every prospect of its succeeding to the utmost hopes of its patrons

Sunday Schools. By an account of the Sunday Schools in Albany, we perceive that thirteen of those valuable institutions exist in that city and two or three in its immediate vicinity. With the general uses of Sunday Schools almost all our readers are acquainted, and very few have been found to oppose the formation of those seminaries of early piety.

Nantucket. The Nantucket Journal of the 26th Oct. states that there are on that Island about 8000 inhabitants, 140 horses, 460 Cows, 1000 hogs, and 2000 sheep. Corn was 90 cents per bushel, oats 50 cents, hay $32 per ton, oak wood $6 17 cents, and pine $4 50 per cord.—All these articles were scarce.

Rhode Island. The Legislature of the State assembled at Providence on Tuesday. Nathan B. Sprague, of Smithfield, was chosen Speaker, and some local business was transacted by the House.

Ohio. Allen Trimble, Esq. is elected Governor of Ohio, by a considerable majority over his competitors.

Irish Children. The late John Oliver, of Baltimore, who died about three years since, bequeathed the sum of $20,000, for the gratuitous education of the children of Irish parents. The institution has been in operation about two years and a half, and we learn from the Gazette of that city, that 184 boys and 120 girls, have received the benefits of a common English education.

Illinois Lands. The Extra accompanying the Illinois Intelligencer mentions about 10,000 quarter sections of Land, on which the state taxes have not been paid. All persons, whether residents or non-residents, are required to pay their taxes by the first of August annually instead of the first of October, as formerly. Many tracts were advertised for a failure to pay the taxes of 1826, which became due on the first of August last. These lands, if sold, may be redeemed at any time within two years from the day of sale, by paying into the treasury double the amount of the taxes and costs. If owned by heirs, they may be redeemed at the coming of age of the miner, by a like payment.

American Atiquarian Society. This Society held their annual meeting for the choice of officers and transaction of business, at the Exchange Coffee House on Monday. The reports of the Treasurer and Librarian were read and accepted, and the society adjourned to meet in Worcester on the 23d November ensuing; at which time, the committee of publication was instructed to report as to the means necessary to be adopted to effect the publication of the second volume of the Transactions of the Society.—*American Traveller.*

Upper Canada. The population of this province is said now to be 200,000. Its internal improvements and lake navigation have increased in a large ratio. The capital expended in steam-boats since 1816, amounts to nearly half a million of dollars. The inhabitants are almost entirely English or Americans.

Disinterested Benevolence. A methodist minister has offered his services to go out to the American colony on the African coast, if the Colonization Society will only give him a free passage in one of their vessels. He says he has property enough to maintain him a year or two, and can trust the colonists, or his own family, who are wealthy, for further maintenance. He has a good library, which he says "will be a legacy for the colony after his decease." He has a good constitution and can bear fatigue. He desires not to be governed by any Mission Society, but to spend his time and talents in the way in which he, being on the field of labor, shall judge most beneficial to the welfare of the colonists.—*Portsmouth Journal.*

National Debt. Mr Rush, Secretary of the Treasury, has given notice, that $2,002,306 41 of the debt created in February, 1813, which bears an interest of 6 per cent. will be paid on the first of January next. —The certificates now to be paid, have been determined by lot.—About $350,000 is owned in Massachusetts—370,000 in New York—1,130,000 in Pennsylvania, and the residue in the other States.

Patriotism.—One of the charges made in New York on account of the frigates lately built there for the Greeks was $59,000 for the use and superintendence of the two yards in which they were built. Well may the Greeks denominate certain persons their "dear friends."

Philadelphia, Oct. 26. The seizure of the brig Delight, of this port, and her cargo, at Campeachy, in consequence of not having her invoice and other documents certificated by the Mexican consul, has given rise to much conversation on the Exchange. We are informed by some of our oldest merchants, who have traded to Mexico for many years, that they never sent out the documents required in this instance, and that no evil ever resulted from the omission, which is certainly a strong argument in favor of the opinion advanced, that there is no act of the Mexican congress authorizing the detention of vessels not provided with consular certificates. If such an act is in existence, any person possessing a copy of it, would confer a favor by loaning it to us for publication, that our merchants may hereafter comply with its requisitions, and avoid the dilemma that the beautiful brig above mentioned, has fallen into. *Aurora.*

Antiquities.—In Cincinnati, at the site of an old fortification, an iron shoe, like a horse shoe, with 3 nails in each side, was found, imbedded in the gravel, 23 feet beneath the surface of the earth. Near the same place, at the same time, was found a tooth weighing 25 pounds, supposed to be an elephant's. The Cincinnati Gazette says brass buttons, of an uncommon construction, were lately found in the Ohio, near the mouth of the Miami. They are an inch in diameter, the shank is a thin plate, half an inch in length, with a round hole the size of a turkey shot, through it near the end. They resemble the buttons used in Russia and other northern countries, for coats made of skin or leather, and may have been lost by some of the earliest navigators of the Ohio, when the French were attempting a communication between Canada and the Mississippi.

Swimming. The New London Gazette mentions, that a few days since, Captain Rogers, in the sloop Swift, of Oak Neck, bound to New York, three miles from the land, at eight o'clock in the evening discovered an ox, hove to, and the ox swam along side the vessel. Tackles, &c, were rigged for the purpose of hoisting him on deck, in doing which, his neck was broke. He proved to be very fat. Capt. R. on arriving at this city, met the owner in the market, who informed him that the ox had jumped out of a market boat at eight o'clock in the evening before. He had consequently been, when taken up, not less than 24 hours in the water, and was apparently in full strength at the time. *Times.*

Errata. The following errors occurred in the "Paraphrase of the 8th Psalm," in the 4th Page of the last paper. 4th verse 4th line for *lyre* read *live* 6th verse, 1st line, for *Alas!* read *Above.*

MARRIAGES.

In this city, Hon. James Lanman, of Norwich, Conn. to Mrs Mary Judith Benjamin, widow of the late Park Benjamin, Esq. John Brazer Davis, Esq. of this city, Counseller at Law, to Miss Laura Matilda, daughter of Rufus Gay, Esq. of Pittstown, Me. and grand-daughter of Major General Henry Dearborn.

In Cambridge, on Monday evening last, by the Rev. Dr Kirkland, Rev. Edward B. Hall of Northampton, to Miss Harriet Ware, daughter of Rev. Dr Ware of Cambridge.

In Lynn, by Rev. Mr Greene, Mr Daniel Alley, to Miss Mary Stocker, both of Lynn.

In Barre, on Wednesday last, by Rev. Mr Thompson, Rev. Alexander Young of Boston to Miss Caroline C. James, daughter of Eleazer James Esq. of B.

DEATHS.

In this city, Mrs Mary D. Hartford, aged 42. Mr Samuel Cull, aged 30. Mr William B. Robinson, aged 50. Mr George G. Hope, aged 44 Mr Israel Loring, jun. aged 25. Samuel Rickets, Esq. of Surinam, aged 59. Mrs Martha Jones, aged 66, wife of Mr Ephraim J.

In Ipswich, Mr Thomas Lord, son of Mr Daniel B. Lord, aged 34. On Thursday, in the 77th year of his age, Nathaniel Wade, Esq. Treasurer of the county of Essex.

In Windham, near Portland, Rev. Peter T. Smith. He was son of the late Rev. Thomas Smith, of Falmouth, now Portland, and next on the College catalogue to Dr Holyoke of Salem.

In Annapolis, N. B. Mrs Mary Upham, mother of the Rev. Mr Upham, of Salem. She was the widow of the late Major U. aid-de camp to Gen. Sir Guy Carleton during the American Revolution, and afterwards Judge of the Supreme Court of the Province of New Brunswick.

CHRISTIAN CALENDAR.

JUST Published, the Christian Calendar, and New England Farmer's Almanack, for 1827. Some additional interest is given to this publication this year, by its being furnished with an engraving of the eclipse of the Moon, of May, 11th. In other respects it is substantially the same as the same publication of former years.

MILLARD'S TRUE MESSIAH EXALTED.

THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may behad on reasonable terms for distribution.

nov 4 4t

THE TWO BIRTH DAYS.

IN the Press, and will be published soon. THE TWO BIRTH DAYS, (a book for children,) by the author of James Talbot, &c. 3t nov 3

A NEW BOOK, FOR INSTRUCTION OF YOUTH.

JUST Published by the Subscribers, A MANUAL OF MUTUAL INSTRUCTION, consisting of directions for introducing in Common Schools, the improved system, adopted in the Monitorial School, Boston; with an Appendix, containing Considerations in favour of the Monitorial Method, and embracing a view of its adaptation to instruction in Academies, preparatory Seminaries, and Colleges. By WILLIAM RUSSELL.

WAIT, GREENE & CO.

nov 4 3t *School Book-store, Court-street.*

DUTIES OF CONSOLATION.

JUST Published, at the Office of the Christian Register, THE DUTIES OF CONSOLATION, and the Rites and Customs appropriate to Mourning. nov 4

TRACT—No. 10.

REMARKS on a Popular Error Respecting the Lord's Supper. By F. W. P. Greenwood,—just published by the American Unitarian Association.

3w Oct 21

NEW HOUSE.

TO sell or let, a new house, situated in the upper part of Milton Place, leading from Federal street. This house is substantially and faithfully built, and being situated opposite Federal court will always command an open view. It is finished in the best modern style; having two parlors, with sliding doors, and handsome marble chimney pieces, eight lodging rooms, a convenient kitchen, cellar, well-room, with shower-bath adjoining, wood-house, rain-water cistern, &c.

Inquire at the Office of the Christian Register 81 Washington st. eptf. aug 26

NEW SCHOOL BOOKS.

LATELY Published and for sale by the Publisher, J. Prentiss, Keene, N. H. by Richardson & Lord, and Hilliard, Gray, & Co. and by most other Booksellers in "town and country."

The Literary and Scientific Class Book,—Embracing the leading facts and principles of science, illustrated by engravings, with many difficult words explained at the heads of the lessons, and questions annexed for examination, designed as exercises for the reading and study of the higher classes in common schools. Selected from the Rev. John Platts' *Literary and Scientific Class Book*, and from various other sources; and adapted to the wants and condition of youth in the United States. By Levi W. Leonard.

If this work, the *North American Review* says, after copying the title page and preface, "Is Mr Leonard's plan, and he seems to have filled it out faithfully, and with good judgment." The *United States Literary Gazette* says of it—"This book contains a fund of knowledge, particularly in natural and physical sciences, which we have never seen condensed in so small a compass. The selections have been made with great discrimination, from the best authorities," &c. The *American Journal of Education* observes, —"The Literary and Scientific Class Book is, we think, one of the most valuable School-books that has hitherto been published. It is a work which may accelerate improvement every where; but it promises to be peculiarly useful in towns and villages where there is not convenient access to extensive libraries." —"Mr Leonard has, we think been very successful in adopting it to the use of schools in the United States."—Mr Hale, Principal of the Gardiner Lyceum says, "I think it extremely well calculated to impart a summary knowledge of the principles of science. Wishing you much success in your publication, I am," &c.—Mr Spafford, author of the New York Gazetteer, says, "It is a work of singular merit. There was a want of just such a book in our schools. I commenced, in 1824, the compilation of much such a work—my labor is superseded, and I am glad of it, for the work before me is a better work than mine would have been." I wish thee much patronage and perfect success."—The publisher has also received various other commendatory letters, from gentlemen of judgment and taste.

For sale as above,—*Easy Lessons* for the use of the younger classes in common schools. By Rev. Joshua Leavitt, now of Stratford, Conn. Professor Goodrich of Yale, in a review in the Spectator, says, "The author of the work before us, has done a benefit to the cause of education.—We strongly recommend it to the public as excellently adapted to the end in view."—Professor Eastabrook, of Amherst says, "It is in my opinion the *intermediate book* which has long been needed in common schools." The work is also recommended by Rev. Dr Willard of Deerfield, Rev. Mr Clark of Amherst, Rev. Mr Andrews of Putney, and Rev. Mr Woods of Newport, and other gentlemen. Nov. 4.

THE CHRISTIAN EXAMINER.

JUST Published by David Reed, 81 Washington street, *The CHRISTIAN EXAMINER and Theological Review*, for July and August.

CONTENTS.

Miscellany. Is Rammohun Roy a Christian? or, in other Words, is he a Believer in the Divine Authority of our Lord—Correspondence relating to the Excommunication of a Unitarian from the Methodist Church—On the Conditions of Divine Forgiveness.

Collections. From a Tract of Sir Thomas Browne's—False Pretences to Religion.

Poetry. The third Chapter of Job—Life and Death.

Review. Art. XI.—The Forest Sanctuary; and other Poems. By Mrs Hemans.—Art. XII—Observations on the Growth of the Mind. By Sampson Reed.

Notices of Recent Publications. A Discourse on the Principles of Action in Religious Bodies—The Juvenile Miscellany—Carter's Address at Plymouth—The Classical Reader.

Intelligence. Unitarian Chapels in England, Wales, and Scotland—British and Foreign Unitarian Association—Unitarian Mission in Bengal—Evangelical Missionary Society—Ordination—Obituary—New Publications.

LITERARY GAZETTE.

JUST Published by *Bowles & Dearborn*, Boston, *& G. & C. Carvel* New York. The United States Review and Literary Gazette.—No. 2.

CONTENTS.

Review. Sketch of the United States by a Russian—Dr Parsons' Introductory Lecture on Anatomy and Physiology—Francis Berrian; or the Mexican Patriot—Mrs Opie's Illustrations of Lying—Reed's Observations on the Growth of the Mind—Story's Discourse before the Phi Beta Kappa Society—Carter's Address at the Consecration of "Plymouth Lodge."

Miscellany. Letter from M. Dupin on the Napoleon Code—Popular Lectures—Letter from an American at Gottingen.

Original Poetry. The Damsel of Peru—The Seamen's Burial—Be Humble.

Critical Notices. The Atlantic Souvenir for 1827—Greenlaef's Maine Reports.

Intelligence. Double Stars—Russia—Population—Longevity of Animals—Voyage of Discovery—Ancient Coin—Buried Forest—Valuable Discovery—New Publications. nov 4

NEW SCHOOL BOOK.

JUST Published by Lincoln and Edmands, No. 59, Washington Street, The Classical Reader, A Selection of Lessons in Prose and Verse. From the most esteemed English and American Writers. Intended for the use of the higher classes in Public and Private Seminaries. By Rev. F. W. P. Greenwood and G. B. Emerson, of Boston. 1 Dol.

Extract from the Preface.

While a demand exists for new school-books, a spirit of improvement in our schools is denoted, and the great cause of Education is in evident prosperity. We shall begin to despair of that cause, when instructers, and parents, and pupils, are content with the elements which have long been in use, and cease to call on the press for novelty and variety.

Our general rules in selection and arrangement have been these, to make our most copious draughts on the literature of the present age; to place the modern authors in the first portion of our book; to associate all the extracts from each author together; to intermix poetry with prose, but so that the latter should predominate in quantity; to give as great a variety of authors as possible; to introduce a good proportion of native American literature; and to offer a few specimens from writers, whose style is so antiquated that they seldom or never appear in school-books, but whose excellence ought to preserve them from neglect, and with whose compositions a little study and practice are alone necessary to render youth familiar.

There is still another rule, to which we have endeavored most rigidly to adhere. We have felt ourselves called upon by every sentiment of duty, and of regard to the happiness and well being of the rising generation, to admit no piece into our book, of the good tendency of which, there could be the slightest doubt. Eloquence, wit, and fine writing, have been no apology with us, if any offence has been offered to morality or religion. We have rejected every composition which has come before us, whatever might have been its literary claims, if it has been thought deficient in the essentials of purity and a virtuous character.

☞School Committees are requested to examine the work. Oct. 21.

Poetry.

FOR THE CHRISTIAN REGISTER.

AUTUMN.

O wherefore should the Autumn spread,
O'er all the face of nature fair,
O'er all the bounties she has shed,
A melancholy air?

Behold the vines with clusters bend,
And luscious fruits bestrew the earth;
And well fill'd garners swelling, rend,
With stores of passing worth.

And see the waving foliage now
Assume such rich, such various dyes,
That human art no more can do,
Than gaze, with envious eyes.

The sun sheds down his richest hue,
In golden blushes far and nigh;
The sky assumes its deepest blue,
Enchanting to the eye.

And often at the close of day,
Beneath an arch of gilded clouds,
The glorious sunset steals away
The soul from these abodes.

What wond'rous shapes! what magic forms!
The denser clouds of Autumn bear!
When tortuous wreathes of gathering storms,
Sublimely float in air.

The birds have reared their sportive young,
And nature clothed them warm and gay;
They wheel through air in many a throng,
Or on the billows play.

The careful bee has fill'd her store,
With the best sweets in Summer found;
Then wherefore should the Autumn pour
A melancholy round.

Ah! what if clusters bend the vine,
And ripen'd fruits begin to fall?
And plenteous harvests gathered in,
To fill the hopes of all?

'Tis this that speaks in language clear,
And tells that Nature's task is done—
The sweetest labor of the year—
Its brightest course is run.

The leaves in beauteous tints appear,
But as the signs of their decay;
And soon—too soon, shall all be sear,
And wafted far away.

The sun that shines with yellower flame,
The deep blue of the vaulted sky,
The dense, reflecting clouds, proclaim
The rigorous season nigh.

Those changing, wild, fantastic shapes,
Like mingling chariots in the air,
The traveller sees—in haste escapes
The hail that gathers there.

The well fledged birds, by nature wise,
To scan the features of the year,
Collect in flocks to flee the skies,
When angry signs appear.

The bee, that sported on the flowers,
Now finds those gay delights no more,
Creeps to her cell, in joyless hours
To spend her little store.

Then why should Autumn not impart
To all around, her gloomy hues?
'Tis nature's *wane*, nor can our heart
Its sympathy refuse.

Thus wanes our life; its honors, all,
Youth, beauty, wit and wisdom waste,
Like the sear leaves of Autumn, fall
And fly with desperate haste. D. . . .

FOR THE CHRISTIAN REGISTER

HYMN.

To Thee, who watched our infant years,
To Thee, we consecrate our youth;
Accept the humble tribute, Lord,
Fountain of mercy—Source of Truth.

God of our lives—Eternal Guide,
Through every calling we pursue,
Oh may thy lamp within our breasts
Be ever burning—ever new.

Inspire our hearts with holy zeal,
Grant we may feel a Christian power,
And humble, contrite, bow to Thee,
Each coming morn—each evening hour.

God, touch our lips with holy fire,
That we may breathe a Saviour's love,
That, hope, when life shall meet its close,
May triumph in the world above. T. S.

FROM THE BOSTON GAZETTE.

A COMPARISON.

By a girl aged thirteen years.

There are two females, beautiful and young—
One has a skin of dazzling whiteness
And an eye of heaven's own azure;
Her curling hair floats on a snowy neck,
Her form is one of fairy elegance.—
Now mark the other; she too is lovely,
But a different grace spreads over *her* features—
'Tis the grace of soul. Her pensive loveliness
When in a ball-room strikes not the beholder;
Amanda *there* will shine preeminent;
Cecilia's sphere is *home*, and there we'll view her.
Mark her attentions to an aged Father—
She hastens to anticipate his wishes,
And with assiduous care she waits upon him,
Nor leaves him to a mercenary servant,
While to some ball or rout she hastes away;
Nor does she murmur—hers is willing service,
And one approving smile from her fond parent
Gives her more pleasure, than the gaze of crowds;
And every leisure moment she employs
To store her mind with useful knowledge.
Not so Amanda—at home, her last new dress,
Tomorrow's ball, employ her every thought;
And while Cecilia's moments pass away
In silent happiness, and calm content,
Amanda feels no throb of joy; pleasure flies
At her approach; but still she hastens on—
And still the phantom flies, she seeks it not at home.

JULIA.

NARRATIVE.

THE WIDOW AND HER SON.

The following story, with its introduction, forms an episode in an article in the present number of Blackwood's Magazine, entitled, "Hints for the Holidays," No. III. said to be from the pen of Professor Wilson. *Nat. Gaz.*

There is not on this round green earth, a lovelier lake than Achray, about a mile above Loch Vennachar, and as we approach the brigg of Turk, we arrive at the summit of an eminence, whence we descry the sudden and wide prospect of the winding of the river that issues from Loch Achray, and the Loch itself reposing, sleeping, dreaming, on its pastoral—its sylvan bed. But let us rise from the green sward, and before we pace along the sweet shores of Loch Achray, for its nearest murmur is yet more than a mile off, turn away up from the brigg of Turk into Glenfinglas, a strong mountain torrent, in which a painter, even with the soul of Salvator Rosa, might find studies, inexhaustible for years, tumbles on the left of a ravine, in which a small band of warriors might stop the march of a numerous host. With what a loud voice it brawls through the silence, freshening the hazels, the birches and the oaks, that care not even for the dews in that perpetual spray; but the savage scene softens as you advance, and you come out of that sylvan prison, into a plain of meadows and cornfields, alive with the peaceful dwellings of industrious men. Here the bases of the mountains, and even their sides high up, are without heather, a rich sward, with here and there a deep bed of brackens, and a little sheep-sheltering grove. Skeletons of old trees, of prodigious size, lie covered with mosses and wild flowers, or stand with their barkless trunks and white limbs unmoved when the tempest blows; for Glenfinglas was anciently a deer forest of the Kings of Scotland, and the echoes of Benledi answered to the hunter's horn. It is the property of the Earl of Moray, and from time immemorial it has been possessed by tenants of his own clan, the Stewarts, who, living in this sequestered situation, in a sort of rural village, are connected with one another by inter-marriages, and passing their days in ease and comfort, furnish one of the finest examples of patriarchal felicity that occur in these times.

Not a more beautiful vale ever inspired pastoral poet in Arcadia, nor did Scicilian shepherds of old ever pipe to each other for prize of oaken reed, in lovelier nook, than where yonder cottage stands, shaded, but scarcely sheltered, by a few birch trees. It is in truth not a cottage—but a shieling of turf, part of the knoll adhering to the side of the mountain. Not another dwelling, even as small as itself, within a mile in any direction. Those goats, that seem to walk where there is no footing, along the side of the cliff, go of themselves to be milked at evening, to a house beyond the hill, without any barking dog to set them home. There are many foot-paths, but all of sheep, except one leading through the coppice-wood to the distant kirk. The angler seldom disturbs those shallows, and the heron has them to himself, watching often with motionless neck all day long. Yet the shieling is inhabited, and has been so by the same person for a good many years. You might look at it for hours, and yet see no one so much as moving to the door. But a little smoke hovers over it—faint as mist—and nothing else tells that within is life.

It is inhabited by a widow, who was once the happiet of wives, and lived far down the glen, where it is richly cultivated, in a house astir with many children. It so happened, that in the course of nature, without any extraordinary bereavements, she outlived all the household, except one, on whom fell the saddest affliction that can befall a human being—the utter loss of reason. For some years after the death of her husband and all her other children, this son was her support; and there was no occasion to pity them in their poverty where all were poor. Her natural cheerfulness never forsook her; and although fallen back into the world, and obliged in her age to live without many comforts she once had known, yet all the past gradually was softened into peace, and the widow and her son were in that shieling as happy as any family in the parish. He worked at all kinds of work without, and she sat spinning from morning to night within—a constant occupation, soothing to one, before whose mind past times might otherwise have come too often, and that creates contentment, by its undisturbed sameness and visible progression. If not always at meals, the widow saw her son for an hour or two every night, and throughout the whole sabbath day. They slept too under one roof; and she liked the stormy weather when the rains were on—for then he found some ingenious employment within the shieling, or cheered her with some book lent by a friend, or with the lively or plaintive music of his native hills. Sometimes, in her gratitude, she said she was happier now than when she had so many other causes to be so; and when occasionally an acquaintance dropt in upon the solitude, her face welcomed every one with a smile that spoke of more than resignation; nor was she averse to partake the sociality of the other huts, and sat sedate among youthful merriment, when summer or winter festival came round, and poverty rejoiced in the riches of content and innocence.

But her trials, great as they had been, were not yet over; for this her only son was laid prostrate by a fever; and when it left his body he survived hopelessly stricken in mind. His eyes, so clear and intelligent, were now fixed in idiocy, or rolled about unobservant of all objects living or dead. To him all weather seemed the same—and if suffered, he would have lain down like a creature void of understanding, in rain or snow, nor been able to find his way back for many paces from the hut. As all thought and feeling had left him, so had speech—all but a moaning as of pain or wo, which none but a mother could bear to hear without shuddering; but she heard it during night as well as day, and only sometimes lifted up her eyes as in prayer to God. An offer was made to send him to a place where the afflicted were taken care of; but she besought charity for the first time—such alms as would enable her, along with the earnings of her wheel, to keep her son in the shieling; and the means were given her from many quarters to do so decently, and with all the comforts that other eyes observed, but of which the poor object himself was insensible and unconscious. Thenceforth, it may almost be said, she never more saw the sun, nor heard the torrents roar. She went not to the kirk, but kept the sabbath were the paralytic lay—and there she sung the lonely psalm, and said the lonely prayer, unheard in heaven, as many despairing spirits would have thought—but it was not so—for in two years there came a meaning to his eyes, and he found a few words of imperfect speech, among which was that of "mother!" Oh how her heart burned within her, to know that her face was at last recognised! To feel that her kiss was returned, and to see the first tear that trickled from eyes that had so long ceased to weep! Day after day, the darkness that covered his brain grew less deep—to her, that bewilderment gave the blessedness of hope; for her son now knew that he had an immortal soul, and one evening joined faintly and feebly, and erringly, in prayer. For weeks afterwards he remembered only events and scenes long past and distant—and believed that his father, and all his brothers and sisters were yet alive. He called upon them by their names to come and kiss him—on them, who had all long been buried in the dust. But his soul struggled itself into reason and remembrance—and he at last said, "Mother did some accident befall me yesterday at my work down the glen?—I feel weak, and about to die!" The shadows of death were indeed round him—but he lived to be told much of what had happened—and rendered up a perfectly unclouded spirit into the mercy of his Saviour. His mother felt that all her prayers had been granted in that one boon—and when the coffin was borne away from the shieling, she remained in it with a friend, assured that in this world there could for her be no more grief. And there, in that same shieling, now that years have gone by, she still lingers, visited as often as she wishes by her poor neighbors—for to the poor, sorrow is a sacred thing—who, by turns, send one of their daughters to stay with her, and cheer a life that cannot be long, but that, end when it may, will be laid down without one impious misgiving, and in the humility of a Christian faith.

EDUCATION.

The following are from remarks "On some of the Elementary Principles of Learning," by T. H. Gallaudet, of the Deaf and Dumb Asylum, Hartford, Conn.

We are apt to attribute a sort of magical power to speech, as if the articulate sounds of the human voice were in themselves sufficient to convey the import of the language which is uttered. This, no doubt, arises from the difficulty of recalling to our minds any recollection of the process through which we had to pass in childhood, in order to acquire the meaning of the words and phrases which were at first addressed to us. A careful observer, however, may readily perceive this process in the gradual progress which a child makes in its acquaintance with language. The sounds addressed to its ear, excepting so far as the tones of the voice are naturally expressive of some emotion of pleasure or pain in the person who utters them, are unintelligible, unless accompanied with a simultaneous explanation, derived from the presence of some object pointed at, or some expression of the eye and countenance, or some motion of the limbs and body, or some movements in nature or art, or, in short, some assemblage of visible circumstances, which serve to illustrate the connexion which the language has with the occasion on which it is used.

Let the truth of these remarks be put to the test, by one of the most difficult instances of the communication to a child of the power and use of language.—"God made you," says the pious grandmother to her little fondling. It is the morning of the Sabbath, and the venerable speaker has her Bible before her. As she utters the name of the Holy One, her countenance assumes an air of calm and settled solemnity, and her voice the tone of deep and grave import: her eye looks and her finger points to the sky. The time, the manner, the face, the glance, the motion, all dispose the youthful listener to seriousness, and convince him that whatever is meant by the word God, a word which we will suppose he now hears for the first time, at least something very important and awe-inspiring must be intended.—"Who is God?" he says with an inquiring look. "Why, God made the sun, moon, stars, earth, beasts, birds, fishes, trees, and every thing: he made you."—What new knowledge has the child gained by this explanation? Only that the word God denotes something, or somebody, that has exercised great power. "But who is God, this powerful God?" "Why, he sees you, he feeds you, he protects you; he is above that blue sky, and he governs all things."—Now the child is referred to certain actions of God, which are denoted by the very terms which have been before used to denote certain actions of its earthly parent; and the residence of this God is described by pointing to the visible concave of the heavens.—The eye of the child has just seen the symbolical signs which accompanied the expression of the phrase "God made you," and its imagination now fastens on the various objects which have been referred to in the explanations of the phrase, which objects have heretofore been actually present to its observation. And what notion does it now, by these helps, begin to form of God? It probably conceives that God must be some mighty and good man, seated above the sky, who with a skill vastly superior to what it has seen a mechanic employ, though by some similar process, made all things, and made itself; and with a watchfulness like that of its father, takes care of all the people of the village or neighborhood.—"Does God eat,?" "No, my child; he has no body."—"How can God see me? if he has no body, then he has no eyes." "God is a spirit."—Amazement confounds the young disciple. "No body! a spirit!" "How is this? What is a spirit? did I ever see a spirit?" The matron too, is confounded. How is the little thinker to be taught the nature of that Something, which it has perplexed all the philosophers to describe; about whose essence a thousand disputes have arisen, and a thousand volumes been written?—"My child, speak to that doll of your sister: does it answer you?" "No, grandmother; it has no tongue, it cannot talk."—"Well then speak to the dog; he has a tongue." "Yes, but he does not understand me."—"Why does he not understand you?" "He does not think what I say."—"Can you think what I say to you?" "Oh, yes; only I cannot think what a spirit is: I am trying to think what it is, but I cannot. Grandmother, do shew me a spirit: when shall I go to see one?"—"My child, look at me: see I will tell my hand to go to my head: there, it moves: what makes it move? "Why you want to have it move."—"Did you ever want to have your hand move?" "Oh! yes a great many times."—"Did your hand always move when you wanted to have it?" Yes; only once I could not move it when my arm was in great pain, last winter."—"Did you want to have it move then?" "I did: I thought it should move, but it would not."—"You thought it should move? that thought is your spirit. God thought that the world should be made, and it was made. Where is your father?" "He has gone to see my little brother in the nursery, who is sick."—"Is your father a short man?" "No, he is very tall."—"Is his hair grey?" "No, it is quite black."—"How do you know, for you cannot see him?" "No, but I can think how he looks."—"That thinking is your spirit: and God can think what you say, and what you do. Throw that picture into the fire." "Ah! no; it will be burnt up." "Why do you think it will be burnt up?" "I know so; I have often seen fire burn paper."—"That knowing is your spirit; and God knows all things. Here is your little brother; do you love him?" "Yes; because he is a good boy."—"That loving is your spirit: and God loves all good people."

Thus the child begins to have some notions of the meaning of the word spirit; but these notions are all derived from the consciousness which it has of the operations and affections of its own spirit. So that it is a great mistake to suppose that language, in itself considered, ever conveys any new simple ideas to the mind. It may excite new combinations of thought, emotions or purposes; but the elements which compose these combinations must have been previously known, either by the actual observation of external objects through the medium of the senses, or by the actual consciousness of the internal operations, emotions, and affections of the soul. And it matters not whether this language consists of audible signs addressed to the ear, or of visible signs presented to the eye: both are alike unmeaning, without the aid of observation, on the one hand, and of consciousness, on the other.

MISCELLANEOUS.

Anecdotes of Dr John Taylor of Norwich, from the Monthly Repository, No 148, p. 482.

Dr Taylor removed in 1733 from Kirstead, in Lincolnshire, to Norwich, and it was during his connexion with the congregation there that nearly all those works which have so deservedly established his reputation as a scripture critic were written. In 1753, the congregation at Norwich determined to erect a new Mectinghouse, in consequence of the decayed state of the old building. The sum of £5000 was raised by them, and the present spacious and elegant building, of which Dr Taylor laid the first stone, was opened by him, May 12, 1756. This, I have heard my father say, was one of the earliest of his recollections. I have heard him describe the childish interest he took in watching the progress of a building, where it was through after life, his greatest delight to worship, and to the interest of the society assembling in which, he was most happy to devote his talents. This substantial evidence of the prosperity of a society whose minister was among the very few who had the courage to attack the Calvinistic system from the pulpit and the press, was matter of astonishment and regret to its partisans. Of the spirit which they evinced the following quotation from a pamplet, pretending to be the production of a Quaker, is a fair specimen. The title of the piece is, "A Friendly Epistle to Neighbour John Taylor, of the City of Norwich, occasioned by his Sermon preached at the Opening of his New Chapel. By M. Adamson." "Be honest, open and free, my friend," says this writer, "but for shame call not thyself Christian. Thou and those in thy way have the impudence of ten thousand harlots, while with brows of brass ye hold the Bible in your hands, tell the world *that* contains your religion, and at the same time deny all its peculiar and distinguishing doctrines. This! this! is that which has filled the land with Atheists—this is the cursed root of that infidelity now prevailing in the world—this is the master-piece of the old Serpent's subtilty.—Thou art a very wise man, neighbor John, and hast gotten a Key, and a well wrought one too, to the apostolic writings. I wish thou wouldest be so honest as to use words as they are commonly understood, and do not any longer be so wicked as to use words and phrases with thy own meaning affixed to them: which meaning nobody thinks of but thyself and those in thy way, nor ever thought of till thou, great genius, arose to enlighten the dark and benighted world.—I can't conceive, friend John, why thou and thy friends have been at so great expense in procuring the noblest place of the kind for thee and those in thy way to speak in. I suppose in the city where thou dwellest, a place good enough for thee and them might have been furnished for £1500; what account then will ye give to your final Judge for the additional thousands sunk and wasted?—There are thousands and ten thousands in this kingdom, bad as it is, who hate thy principles almost as they hate Atheism itself, and, great as thou thinkest thyself, regard thee as Satan himself transformed into an angel of light."

The above extracts are sufficient to shew the temper and spirit of Dr Taylor's opponents; but I think it right to make one more in order to shew the sort of feeling which bigotry is capable of engendering in the human heart. Very soon after his death appeared a pamphlet called "The Arians' and Socinians' Monitor, being a Vision that a young Socinian Teacher lately had, in which he saw, in the most exquisite Torment, his Tutor, and had from his own Mouth the fearful Relation of what befel him after his death." This young Teacher, after having informed his readers that he had been admitted to a sight of all the horrors of hell, thus proceeds to depict the situation in which he there beheld his former tutor, Dr Taylor: "In the midst of all I beheld one person who stood for some time on the sulphurous billows, surrounded by an enraged company who with red-hot irons kept pushing against him. Deep despair and wild distraction lowered on his condemned countenance. He raved! he foamed! he wrestled! and then sunk down in final despair, while the direful floods of omnipotent vengeance rolled upon him." (P. 13.) This was the production of one Macgowan, and it is a piece which is still printed and circulated by Calvinists. The later editions are adorned with a plate in which the above scene is delineated. Such was their treatment of a man whose delight it was to bring to the study, the elucidation and the defence of the Scriptures, the abundant stores of learning which he possessed.

CONSECRATED PLACES. All things are God's already; we can give him no right by consecrating any that he had not before, only we set it apart to his service: just as a gardener brings his lord and master a basket of apricots, and presents them; his lord thanks him, perhaps gives him something for his pains; and yet the apricots were as much his lord's before as now.

EPITAPH. An epitaph must be made fit for the person for whom it is made: for a man to say all the excellent things that can be said upon one, and call that his epitaph, is as if a painter should make the handsomest piece he can possibly make, and say it was my picture. It holds in a funeral sermon.

HELL. "He descended into hell;" this may be the interpretation of it. He may be dead and buried, then his soul ascended into heaven. Afterwards, he descended again into hell, that is, into the grave, to fetch his body and to rise again. The ground of this interpretation is taken from the Platonic learning, who held a metempsychosis; and when a soul did descend from heaven to take another body, they called it *Καταβασιν εις αδην*, taking *αδης* for the lower world, the state of mortality. *Now* the first Christians many of them were Platonic philosophers, and no question spake such language as then was understood amongst them. To understand by *hell* the *grave*, is no tautology, because the creed first tells what Christ suffered, "he was crucified, dead, and buried;" then it tells us what he did, "he descended into hell, the third day he rose again he ascended, &c."

HUMILITY. 1. Humility is a virtue all preach, none practice, and yet every body is content to hear. The master thinks it good doctrine for his servant, the laity for the clergy, and the clergy, for the laity.

2. There is *humilitas quædam in vitio*. If a man does not take notice of that excellency and perfection that is in himself, how can he be thankful to God, who is the author of all excellence and perfection? Nay, if a man hath too mean an opinion of himself, it will render him unserviceable both to God and man.

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